Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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MISCELLANY.

QUAKERISM.

In the last number of the Christian Examiner, there is an able Review of a late work by the Rev W. C. Brownlee, of Philadelphia, entitled, "A careful and free inquiry into the true nature and tendency of the Religious Principles of the Society of Friends commonly called Quakers.

After a very full exposure of Mr Brownlee's unfairness and misrepresentation, the writer proceeds to say:—

But we have not yet done with Mr Brownlee. He has not misrepresented only,—he has traduced one of the worthiest communities in christendom. He has attempted to unchristianize a class of men, who have probably done more honour to Christianity than any other. We mean what we say, when we say that his book is one lengthened piece of [illegible] opinions, but constantly imputation, in which he not only assails of all the ancient writers, and peaches the prodium upon the whole modern sect of strives to rs. This is a work, against which we believe that every christian man ought to enter his indignant protestation. And we had thought that every christian man would do so. In fact the book seemed to us to carry its own antidote. But we find, to our surprise, that it is taken up, and reviewed, and recommended—defended in its statements, commended, even its spirit, and worse than all, we were ready to say, praised for its style; and in fine, that it is giving a new tone to the feeling of many christian people in this country. There had been a kindly feeling, as we have already observed, towards the Friends; but the good honest people of the land, who know and can know very little about the matter, are now told that there is a new object for their orthodox indignation; that there are new abominations in the land for them to lament over,—new subjects on which to lavish their holy compassion and horror. Truly, this *disease* of orthodoxy must be of a very active nature, and sorely in need of some further vent and discharge for its superabundant secretions, when it breaks forth, so readily and on such slight provocations. There is a gratuitousness in this attack on the pacific society of Friends, which indicates that the energy of the controversial spirit is greatly in excess, or that it has failed in every other quarter; or perhaps a combination of both causes. And what is the grand offence of Quakerism? Of what is the society of Friends guilty that it is all at once to be denied its christian name and standing, and to be put under the ban and abhorrence of the christian world;—that christian men as they pass by its borders are to shake their heads with oracular solemnity, or in mournful wise, and say aha! aha! Are the Friends disturbing their neighbours with the noisy zeal of proselytism, or the loud utterance of anathemas? In this day of dissension, have *they* too been guilty of the heresy of promoting jealousy and strife among their brethren?—the heresy of introducing suspicion and distrust into families and of breaking asunder the ties of social life? No, to their peculiar praise be it spoken, they have done nothing of all this. Shall we, then, find the matter of their accusation in their past history? It will be prudent for us all, of every sect, to keep ourselves quiet about the past. But surely, if there is any class of Christians, who may look their records in the face, it is the society of Friends. The time has not fully come, perhaps, for their merits to be estimated as they ought, by the body of Christendom. But it will yet be told, when a better Reformation has passed over us, than has yet been experienced,—it will be told that in an age, when the business of nations was war, the society of Friends stood alone in the maintenance of the great *pacific* principles of Christianity; it will be told, that when almost the whole of Christendom asserted the right of persecution,—when the Puritans, who denied this right still exercised it, this class of Christians abjured both the right and the practice,—that they *never* persecuted! it will be told that when bleeding Africa lifted up the cry of her wrongs to heaven, these friends of humanity stood foremost in the noble cause of her relief and deliverance. And, wherever the memorial of liberal and unostentatious charity is precious, will be recounted the history of their generous efforts and contributions for the poor, and the sick, and the oppressed, and afflicted. And the story of Wm. Penn, too, among the wilds, yea, and among the wild men of Pennsylvania, will be told;—a story unparalled in the history of civilization, and constituting, as Voltaire says, 'the true golden age' in the history of mankind. Yes, these things will be told, when the phantom of a heartless and self complacent orthodoxy shall have 'strutted its hour' of anger or pity, and passed away from the earth. What then, we ask again is the offence of this society? Is it to be found in their daily habits, in their social character, in their intercourse with one another? On these points even in the meagre paragraphs of qualification, which have fallen from their accusers, we find it admitted that they enjoy the fair reputation of 'justice, integrity, honesty,'—that 'their kind and amiable manners have secured to them the title of Friends!' and without going any farther, with quotations, we might fearlessly challenge any orthodox community upon the face of the earth to put in a fair claim for this simple eulogium. We find ascribed to them, also as a body, not only kind affections, but these,—'polished, diversified, disinterested,'—tenderness of friendship' moreover,—and '*exemplary philanthory*!' 'But alas!' these are only 'the graces and accomplishments of nature,' and though a large portion of the Bible is occupied with inculcating just such 'graces and accomplishments,' yet if their possessors are not Trinitarians and Calvinists, 'the finger of revelation writes *tekel* on their collective glory.' This is the dreadful crime alleged,—that the Friends are Unitarians and Armenians, and have nothing but good works and good affections to recommend them. We say alleged, for the charge is scarcely supported. We have the best reasons for beleiving that the body of the Friends at this day, on both sides of the water, are nearer to Trinitarianism and Calvinism than any other system.

But whether they are or not, this causeless and gratuitous condemnation of them, passes, we believe it will be felt, quite beyond the ordinary bounds of human presumption. Nay, these amiable people undertake to console their Quaker brethren for all this treatment, by telling that they feel 'no scorn' for them but only 'pity,' that they 'feel for them, and love their souls,' &c. Mistaken men! might we say to them, weep not for them, but for yourselves and your children,—weep for your divided communities,—weep for the selfishness and hardness of heart and dissipation, that are found among you; and when you have surpassed the Friends in sobriety and kindness, and care for one another, and universal philanthropy, and unostentatious piety, it will be time enough to bestow your compassion on those that need it more than you do. Nor yet have their accusers confined themselves to the usual and harmless duty of 'bearing testimony,' or of *feeling for them*, but have actually ventured to hint, and gravely to hint, that the Friends ought to be considered as occupying missionary ground,—to lament that 'the preachers of the everlasting gospel *to every creature*, in these sublunary dominions, should make the case of *the Friends* an exception to the privilege and authority of the mandate, and though situated in the vicinity of their abodes, should employ no measures to loose the fetters that bind them,—it is feared, to the doom of them that obey not the gospel of God!!' Here is a fine field for missions,—so near,—so inviting,—the poor people all bound in fetters and ready no doubt to bless their deliverers? The authors of this suggestion seem indeed to have one mark of sanity left them,—they seem to anticipate the indignation of the public,—they expect that their accusations will be written in letters of '*English*' if not in those of 'Greek, and Latin, and Hebrew. We hope if it is *not* written in 'Greek, and Latin, and Hebrew,' it will be because they are not the ordinary vehicles of human thought, and indignant human feeling.

ASTRONOMICAL STUDIES.

The following general reflections on the Heavenly Bodies are from the first volume of Robinson's Mechanical Philosophy, a work of great merit.

616. No notice has yet been taken of the relations of the solar system to the rest of the visible host of heaven, and, we have, hitherto, only considered the starry heavens as affording us a number of fixed points, by which we may estimate the motions of the bodies which compose our system. It will not therefore be unacceptable should I now lay before the reader some reflections, which naturally rise in the mind of any person who has been much occupied in the preceeding researches and speculations, and which lead the thoughts into a scene of contemplation far exceeding in magnificence any thing yet laid before the reader. As they are of a miscellaneous nature, and not susceptible of much arrangement, I shall not pretend to mark them by any distinctions, but shall take them as they naturally offer themselves.

The fitness for almost eternal duration, so conspicuous in the consitution of the solar system, cannot but suggest the highest ideas of intelligence of the Great Artist. No doubt these conceptions will be very obscure, and very inadequate. But we shall find that the farther we advance in our knowledge of the phenomena, we shall see the more to admire, and the more numerous displays of great wisdom, power, and kind intentions.

It is not therefore fearful superstition, but the anticipation of a good heart, which will make a student of nature even endeavour to form to himself still higher notions of the attributes of the Divine Mind. He cannot do this in a direct manner. All he can do is to abstract all notions of imperfection, whether in power, skill, or benevolent intentions, and he will suppose the Author of the universe to be infinitely powerful, wise and good.

It is impossible to stop the flights of a speculative mind, warmed by such pleasing notions. Such a mind will form to itself notions of what is most excellent in the designs which a perfect being may form, and it finds itself under a sort of necessity of believing that the Divine Mind will really form such designs. This romantic wandering has given rise to many strange theological opinions.

Not doubting (at least in the moment of enthusiasm) that we can judge of what is most excellent, we take it for granted that this creature of our heated imagination must also appear most excellent to the Supreme Mind. From this principle, theologians have ventured to lay down the laws by which God himself must regulate his actions. No wonder that, on so fanciful a foundation as our capacity to judge of what is most excellent, have been erected the most extravagant fabrics, and that, in the exuberance of religious zeal, the Author of all has been described as the most limited Agent in the universe, forced, in every action, to regulate himself by our poor and imperfect notions of what is excellent. We, who vanish from the sight, at the distance of a neighboring hill—whose greatest works are invisible from the Moon—whose whole habitation is not visible to a spectator in Saturn—shall such creatures pretend to judge of what is supremely excellent?

Let us not pretend even to guess at the specific laws by which the conduct of the Divinity must be directed, except in so far as it has pleased him to declare them to us. We shall pursue the only safe road in this speculation, if we endeavour to discover the laws by which his visible and comprehensible works are actually conducted. The more we discover of these, the more do we find to fill us with admiration and astonishment. The only speculations in which we can indulge without the continual danger of going astray, are those which enlarge our notions of the scene on which it has pleased the Almighty to display his perfections. This will be the undoubted effect of enlarging the field of our own observation. After examing this lower world, and observing the nice and infinitely various adjustments of means to ends here below, we may extend our observations beyond this globe. When shall we find that, as far as our knowledge can carry us, there is the same art, and the same production of good effects by beautifully contrived means. We have lately discovered a new plannet,* far removed beyond the formerly imagined bounds of the planetary world. This discovery shows us that if there are thousands more, they may be forever hid from our eyes by their immense distance. Yet *there* we find the same care taken that their condition shall be permanent. They are influenced by a force directed to the sun, and inversely as the square of the distance from him; and they describe elipses. This plannet is also accompanied by satellites, doubtless rendering to the primary and its inhabitants services similar to what this earth receives from the moon.—All the commets of whose motions we have any precise knowledge, are equally secured; none seems to describe a parabola or hyperbola, so as to quit the sun for ever.

This mark of an intention that this noble fabric shall continue forever to declare itself the work of an Almighty and Kind Hand, naturally carries forward the mind into that unbounded space, of which our solar system occupies so inconsiderable a portion. The mind revolts at the thought that this is studded with stars for no other purpose than to assist the astronomer in his computations, and to furnish a gay spectacle to the unthinking multitude. We see nothing here below, or in our system, which answers but one solitary purpose, and we require that a positive reason shall be given for limiting the Host of Heaven to so ignoble an office. As such has not been given, we indulge ourselves in the pleasing thought that the stars make a part of the universe, no less important in purpose than great in extent. We are justifiable, by what we in some measure understand, in supposing each star a sun, the centre of a planetary system, full of enjoyment like our own, and so constructed as to last forever.

When the philosopher indulges himself in those amazing, but pleasing thoughts, he must regulate his speculations by analogies and resemblances to things more familiarly known to him. We must suppose those systems to resemble our own, and that they are kept together by a gravitation in the inverse duplicate ratio of the distances. For we know that this alone will ensure permanency and good order.

But in so doing, we extend the influence of gravity to distances inconceivably greater than any that we have yet considered, and we come at last to believe that gravitation is the bond of connection which unites the most distant bodies of the visible universe, rendering the whole one great machine, for ever operating the most magnificent purposes, worthy of its All-Perfect Creator. And, when we see that such a connection is necessary for this end, we are apt to imagine that gravity is *essential* to or indispensible in that matter that is to be moulded into a world.

But let not our ignorance mislead us, nor let us measure every thing by that small scale which God has enabled us to use, unless we can see some circumstances of resemblance in the appearances, which may justify the application.

A frame of material nature of any kind cannot be conceived by the mind, without supposing that the matter of which it consists is influenced by some active powers, constituting the relations between its different parts. Were there only the mere inert materials of a world, it would hardly be better than a chaos, although moulded into symmetrical forms, unless the spirit of its author were to animate those dead masses, so as to bring forth change, and order, and beauty. Our illustrious Newton therefore says, with great propriety, that the business of a true philosophy is to investigate those active powers, by which the course of natural events, to a very great extent at least, is perpetually governed. Philosophising with this view, he discovered the law of universal gravitation, and has thus given the brightest specimen of the powers of human understanding.

* Uranus.

In our last we gave some notice of Rev. Mr. Greenwood's Essay on the Lord's Supper. The first Section, it will be recollected was on the "Uses and Abuses of religious rites." The second section is on the "Authority of the Lord's Supper." In making inquiries respecting the authority of this rite, he quotes at length the accounts of it given in the different Gospels, and by the apostle Paul. viz. Matt. chap. xxvi. Mark chap. xiv.—Luke chap. xix. and 1 Cor. chap. xi. The last of these, which is the most full, we quote.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: and when he had given thanks, he brake *it*, and said, take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

In reference to these accounts Mr. Greenwood says;—

These are the histories which we have of the Last Supper; and from these it may be clearly proved, that Jesus laid an injunction on the twelve disciples to repeat the ceremony of eating bread and drinking wine in remembrance of him; and also, that the same injunction was designed to be obligatory on all his disciples, in every succeeding age; in short, that the Lord's Supper is an established rite of the Christian religion.

In the first place, it may be clearly proved from these accounts, that our Saviour intended that the disciples who were then with him, should repeat the ceremony of eating bread, and drinking wine, for the express purpose of recalling him vividly to their memories, when he should be no more among them.

I shall now proceed to consider the question, in which we of the present day are more especially concerned. Was it the design of our Saviour, that the observance of this rite should be extended beyond his immediate disciples, and regard all who should ever be, or become his followers? Are we, are all Christians, required, or are we not required, to eat bread, and drink wine, at successive and discretionary periods, in remembrance of our Lord? In determining this, as well as the former question, we must refer to the Scripture histories.

Having stated the evidence drawn from the Scripture histories, he adds.

I regard the foregoing considerations as sufficient proof that the Lord's Supper is an instituted rite of our religion. But if any doubt on the subject should remain, it ought to be dispelled by two indisputable facts. The first is, that the Christians of the primitive age, the cotemporaries, companions, and converts, of the apostles, did actually put the same meaning on our Saviour's words, which I have supported as the only true one; and that they frequently met together to eat bread and drink wine in remembrance of him, and in obedience to his command. The second is, that the apostle Paul unequivocally asserts, that he was instructed by Jesus himself in the origin and design of this ceremony.

The argument for the truth of these positions is stated, and then Mr G. proceeds, in the following words, to bring together into one view, the conclusions which he has attempted to establish.

First, it is apparent from the words of our Saviour, which have been quoted, that he expected his twelve disciples to eat bread and drink wine, at stated periods, purposely in remembrance of him, when he should be no longer with them. Secondly, there are expressions used by our Lord, which obviously intimate his design, that this observance should be an established rite of his religion, and be celebrated by all his future disciples. Thirdly, the coincidence of the trasaction in season and circumstances with a Jewish festival warrants a similar inference. Fourthly, the fact that the early Christians did really perform such a rite is full confirmation of its universal authority. Fifthly, if further confirmation were wanted, it would be furnished by the declaration of the apostle Paul, that he received the institution from the Master himself, who confirmed from Heaven what he had pronounced while on earth.

The chapter closes by some very satisfactory remarks on the objections, and especially those urged by the Quakers, against the authority and perpetual obligation of the supper.

The imperfect outline which we have given of the two first chapters, of this valuable treatise, is, perhaps sufficient to excite a wish to become acquainted with the whole, in the minds of those who feel an interest in this important subject.

MILTONS OPINION OF SUBSCRIPTION.

The following sentence from Milton's tract, entitled *The Reasons of Church Government urged against Prelaty*, shows that he was intended for the church, and that the reasons of his not taking orders, was, his invincible repugnance to the required subscription. We cannot sufficiently express our admiration of the forcible language in which this master spirit gives vent to his righteous abhorrence of spiritual thraldom, and his determination to preserve an unsullied conscience and a perfect liberty.

"—The church; to whose service, by the intentions of my parents and friends, I was destined of a child, and in mine own resolutions; till coming to some maturity of years, and perceiving what tyrrany had invaded the church, that he who would take orders must subscribe slave, and take oath withal, which, unless he took with a conscience which would retch, he must either straight purjure or split his faith; I *thought it better to prefer a blameless silence before the sacred office of speaking, bought and begun with servitude and forswearing.* U. Misc.

FALSE STANDARDS OF MORALITY.

The following just statements are from Chalmers' discourse on the *Dissipation of large Cities*, being one of a series of discourses on "The application of Christianity to the Commercial and Ordinary affairs of life."

And let us ask you just to reflect on the tone and spirit of that man towards his God, who would palliate, for example, the vices of dissipation to which he is addicted, by alleging his utter exemption from the vices of dishonesty, to which he is not addicted. Just think of the real disposition and character of his soul, who can say, "I will please God, but only when, in so doing, I also please myself; or I will do homage to his law, but just in those instances by which I honour the rights, and fulfil the expectations, of society; or I will be decided by his opinion of the right and the wrong, but just when the opinion of my neighborhood lends its powerful and effective confirmation. But in other cases, when the matter is reduced to a bare question between man and God, when he is the single party I have to do with, when his will and his wrath are the only elements which enter into the deliberation, when judgment, and eternity, and the voice of him who speaketh from heaven are the only considerations at issue—then do I feel myself at greater liberty, and I shall take my own way, and walk in the counsel of mine own heart, after the sight of mine own eyes." O! be assured, that when all this is laid bare on the day of reckoning, and the discerner of the heart pronounces upon it, and such a sentence is to be given, as will make it manifest to the consciences of all assembled, that true and righteous are the judgments of God—there is many a creditable man who has passed through the world with the plaudits and the testimonies of all his fellows, and without one other flaw upon his reputation but the very slender one of certain harmless foibles, and cer

tain good-humoured peculiarities, who when brought to the bar of account, will stand convicted there of having made a divinity of his own will, and spent his days in practical and habitual atheism.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, APRIL 2.

Religious Tracts. The attention of our readers has been frequently called to the subject of Religious Tracts, and to the efforts that are making, by various denominations of christians, to publish and circulate those fitted to promote their own favorite views and their own favorite expositions of Scripture. There is probably no class of christians among whom there is so little of *system* and *concert* in their operations of this kind, as amongst those called liberal christians. Many individuals have written well and other individuals have published, and still others have bought and distributed; but, for want of system and a mutual understanding of each others operations, not half the good is done that might be done with the same funds, if employed judiciously. An Association is wanted which shall have a general oversight of the business, and in which various committees shall have their appropriate duties assigned them;—one to select, compile, or write such short treatises or essays as the state of the public mind demands; and others to manage the financial concerns, to superintend the publication, and to provide for the most judicious distribution of the tracts.

One would suppose that the statement of the following facts might awaken us from the lethargy into which we are fallen in relation to this business.

The Religious Tract Society of London has been established about twenty six years, and in that time has published more than *sixty millions* of tracts. The annual income of the Society is now $40,000, and for several years past it has circulated *five millions* of tracts annually. During the last year it issued twelve millions of tracts, which, if they average 12 pages each, would keep twenty printing presses in continual employ.

It is estimated that the tract societies of Boston and New York afford constant employment to about *five printing presses*, which is half the number employed by the Tract Society of London, in ordinary years. A plan has been suggested and lately accomplished, for a union of the Boston and New York Tract Societies. The new Society is to be called the *American Tract Society*. A constitution has been formed, and for the purpose of faciliating the operations of the Society, a meeting was called in New York to devise and put in operation measures for erecting a building in that city as a printing house and depository of tracts, and $12,500 were subscribed for this object, on the spot. The estimated expense of the building is $20,000

There is no doubt that many of the tracts published by this society are chiefly of a practical nature, and adapted to do good, but nearly all which we have seen of them have more or less of Calvanistic peculiarities.

A correspondent of the Christian Inquirer, New-York, in a letter dated Newark, gives a statement of a conversation, which sometime since took place in that town or its neighborhood, between a clergyman and a young lady. The object of the conversation, on the part of the clergyman seems to have been to lay the foundation of a revival by alarm and terror.

The clergyman is represented as having said to the young lady, "That she ought to have her Grave clothes made, her Coffin made, and her Grave dug, by *next Saturday week at three o'clock*." It is stated also that immediately after this declaration he turned to a lad about 14 years of age, and, pointing to the young lady, told him to prepare himself to attend her Funeral.

It is proper that such extravagances as this should be stated, that the public may be sensible of the evils arising from having the country filled with an ill-educated and fanatical clergy; and that they may think more seriously of the importance of enlarging the means of theological education, and of increasing the inducements of young men of enlarged and rational views of religion, to devote themselves to the Gospel ministry.

Evils of Slavery. Under this head, a late number of the Petersburgh Republican has an article, in which it is stated that a slave had been shot by his overseer and had since died, and that while some investigation was making respecting the affair, the same overseer shot another negro, though not mortally, for complying with some directions of those who were investigating the subject of the first offence. The man who perpetrated the deed is now in custody, awaiting his trial.

The light in which the slaves are viewed by many, (we do not say all, or the principle part, but *many*,) of the owners and overseers, is much the same as that in which the Farmer of New-England views his cattle; and they are often treated with greater severity.—Habits of unrestrained and arbitrary command, and of the frequent infliction of corporal chastisement evidently tend to debase the minds of the overseers, to destroy their natural sentiments of humanity, and to render them insensible of the extent, and reckless of the consequences of their cruelties.

Fortunately for the slaves, (if any thing can be called fortunate to those who are bound to an unlimited and hopeless servitude,) there is in the public mind a greater and a growing sensibility to their rights and to their wrongs! so that it may be hoped that the time is not distant when the unprincipled and unmerciful slave holder and overseer shall be compelled by the irresistible authority of public sentiment, to respect the rights of their slaves (for even slaves have rights) and to seek not only their temporal comfort, but their moral improvement. A conduct of which we have some eminent and praise-worthy examples among the slave holders at the south. May the time soon come when this humane practice, and this imperious duty shall become general, and when these and many more shall generally unite in some plan for the accomplishment of what is undoubtedly practicable,—a gradual abolition of slavery.

Madagascar Missions. A mission was established on the island of Madagascar, in 1818, by the London Missionary Society. This is the largest of the African islands, being 700 miles long, and 200 broad. The number of inhabitants is estimated at 4.000.000.

The principal chief or king of the island is Radama, whose authority now extends over about two thirds of the island. He is favorable to the missionaries, and has already effected considerable improvements in the manners and habits of the people. One important improvement is the abolition of the inhuman practice of infanticide. He also takes great interest in the education of the children. Schools are now established in all the provinces of the kingdom, amounting in the whole to *fourteen*, and affording instruction to about 1200 pupils. A translation of the Scriptures into the language of the country is commenced.

Quaker Publications. It appears from a statement in the last number of the Christian Examiner, that the number of volumes of different works published by the Quakers, previously to A. D. 1715, which embraced a period of only about Seventy years, was four thousand two hundred and sixty nine. Each edition of these works contained, we are told, about one thousand copies, on an average, making in the whole about four millions two hundred and sixty nine thousand volumes and tracts, sent forth by the Society in that short period. Twelve thousand copies of Barclay's Apology were published in one edition, and ten thousand of them were distributed *gratis*.

The rapid progress of Quaker principles during that period and afterwards, has been very judiciously attributed in a considerable degree to the influence of tracts gratuitously distributed. It is believed that the efforts and sacrifices of the Friends, in the expenses they incurred for printing and publishing works adapted to spread the principles of their faith, have never been equalled by any sect of Christians.

Original Communications.

FOR THE CHRISTIAN REGISTER.

TAXING THE CLERGY.

As this subject has occupied the attention of our State Legislature, and awakened fears, neither few nor small, in some of our good minister's minds, it may not be untimely to say a few words which may lead to a fair discussion of the subject. I have only heard of the determination to tax ministers; I know not a single argument which has been used for or against the act.—That such a law will be impolitic, I firmly believe judging from an actual knowledge of the situation of *many* clergymen, and taking these as an index of the rest—In deciding this question, we should embrace the whole body of clergymen in the state without distinction of wealth or sect.

Perhaps a simple narration would be better than arguments.—Our clergymen are generally from among the middling classes of society,) ever fruitful of talent and industry.) The son of a mechanic, is early impressed with the love of the sacred office, and he solicits his father's permission, to go to College. His father consents, at the same time telling him, that his family is too large and his means too limited to afford him any available assistance. The son, however, from a strong attachment to the contemplated profession, determines to keep school to procure funds for fitting himself for college—He enters college somewhat perhaps in debt, he keeps school during the winter vacations, becomes a charity scholar, and after graduating finds he must teach school at least a year to liquidate his new debts.—But his courage does not fail, and he accomplishes it. Free from all burdens, He now goes to Andover, Cambridge or elsewhere, and with pinching economy, and denying himself many of the necessary books, he completes his three years, without involving himself more perhaps than about two hundred dollars by the time he begins to preach—This is a millstone about his neck for some time, unless he is peculiarly favoured in meeting employment or in obtaining an early settlement, which is very rare. But supposing at his settlement he owes not a cent, he now finds himself surrounded by new, interesting and sacred relations—A parish are looking up to him, and he becomes, at once, one of the fathers and guides of the town. He associates constantly, and by office, with the leading men of the parish, who, be it remembered, are men of property and perhaps of fashion—The young minister is the only pennyless one among the group—What influence, then, has this situation upon him? He is obliged to dress, not according to his means, but according to his *company*. He finds a thousand nameless occasions in which he is expected to do as his affluent neighbour does.—He must support the external office and respectability of a minister, and these require his purchasing or hiring a house much too expensive for his income. If in the country, he builds or purchases, urged on as he is by the constant thoughtless solicitations of parishioners, who are restless for the satisfaction of seeing his wife, and making his house another home.—He marries and his manse has perhaps put him in debt from 1500 to $3000. His salary is from 600 to 1000 dollars—Company crowd his house, and he is visited most severely. He cannot prevent it. When strangers come, he is expected to entertain them, (be they angels or not.)—With a growing family and library, he finds at the end of the year, that he has, after paying interest &c. actually saved from 60 to 150 dollars.—I am telling the doleful story of a large number of clergymen within my reach, remembering not a few who would greatly felicitate themselves if *their* condition was so prosperous.

But how long will it probably be, before the person we have been supposing, shall have cleared himself of debt? Never, some would say,—I would say fifteen or twenty years. Suppose this is done. He now, for the first time in his forty years of experience, feels free and happy; and yet he is not so, for he has an intelligent and persevering son whom he has carefully educated, and who promises to perpetuate the family name on the records of literary distinction. With a natural prompting, the parent now begins a new series of privations and strugglings for the advancement of his son. He sells a portion of his farm or hires money and mortgages his house, &c. He is now in debt probably for the rest of his life. (This is the honorable poverty of not a few in this state.) Every cent must be looked at, before it is spent, and economy is a mild word for some of the necessary domestic customs and plans. This description, I know embraces a round number of the clergy of this commonwealth; and what is worse than all, a far greater number than legislators and representatives are aware of. A clergyman will not be constantly pleading poverty around his parish. He feels a pride in keeping his affairs to himself; and therefore the ease and comfort, which, to the world, seem to cover the surface of a clergyman's life, deceive even his next neighbour. The quietude and cheerfulness of his appearance lead all to conclude, that they are the index of plenty, rather than of resignation and contentment. How does a tax affect such a clergyman?—*It distresses him extremely.* His large house, his good furniture, and his hospitable table all say (to the unknowing world,) that he ought to be taxed. They are the very reasons why he should *not* be. He is driven to such domestic arrangements *by the imperious necessity of his situation*, and they are the source of perpetual bondage. It is like taxing a man for the debts he owes. Ask some of the leading men of N. England (sons of clergymen) what would probably have been their destination, if their fathers had been compelled to pay a tax proportionate to the external signs of comfort and sufficiency their houses exhibited? They will tell you to humble poverty perhaps, or a whole life of dependance and depression.

This loading those who are already crippled with their own burdens, is poor encouragement to young men of talents and worth. The office will be only another name for poverty. They will seek reputation and *usefulness* in other callings.

Besides, a clergyman is forever debarred the arts of trade, by which he might attempt his pecuniary relief. A merchant minister, a trading minister, is the contempt of society. What to others, in this respect is praiseworthy, in *him* is blameable. He can do nothing but keep school, and this is the starvation of his mind.—Here, then, we see his situation, and these statements, I verily believe, apply, to two thirds of the clergy of Mass. To tax such a man, is riveting anew the chains he has been a whole life struggling to break. It is telling him moreover, not to open his hand in charity, to relieve the needy by a shilling he may have saved for the purpose, but to keep it for the taxgatherer, and to send the poor sufferer from his door with all he has to give to misery, a tear. The clergyman's house is the asylum of the friendless throughout the State; but when ministers are taxed, let those on whom the pityless storm of adversity beats, apply any where in preference to *his* door, who must also plead poverty with an aching heart. I would be understood to mean by these remarks, that a tax would help bring on, eventually, the condition and feelings here supposed.

But ministers *are taxed already*. They buy almost all they use, with ready money; they of course throw into the *national*, treasury at least, *indirectly*, a greater proportion than any class of citizens—By the purchase of imported books, goods &c. they pay treble the proportion of the farmer, who raises nearly all he wants from his own land.

I will only add in conclusion that a tax laid upon the present clergy of the State would have an *ex post facto* operation. They settled with no such deduction in prospect, and it is as though each parish should call a meeting to vote, that they would hereafter give their ministers, 10 or 20 dolls. less than they first agreed as necessary to his support.

I cheerfully agree to a limitation; and if a minister has more than $3000 dolls. free of all encumbrances, let every surplus cent be taxed like the property of other citizens.

B. C.

Mr. Reed....I am a constant reader of the Christian Register; and was much pleased with the remarks in your last paper, upon a late communication in the Recorder, in which it was asserted, that the objections of Unitarians to the trinitarian dogma, are of the same kind—equally weak, unreasonable and unjust, as the objections of the Atheist to the doctrine of an intelligent, omnipotent and good Being, as the Creator and Governor of the world. To every candid mind, those remarks must shew the impropriety of charging upon Unitarians such inconclusive and sophistical arguments as are used by the infidel and sceptic.

I know not how such statements of the faith or the arguments of Unitarians appear to others; but my astonishment is excited by this conduct in a serious man, who is searching for the truth, and who recollects, that some of the greatest and best men in the christian world have entertained different views on this difficult subject.

These writers are justly chargable with misrepresenting the opinions and views of Unitarians; whether with *design*, or not, I presume not to determine.—Many illiterate people are made to believe that we deny the divine mission and the miracles of Christ; while some better informed pretend, that we set up reason *above* revelation and utterly reject any doctrine, however clearly revealed, if not perfectly agreeable to our preconceived opinions. This is both uncandid and unjust.

As, in deciding upon the respective claims of christianity and Mahometanism, we must exercise our reason before we can pronounce which is divine and which an imposture, so must we use our rational faculties in our endeavours to explain or understand the doctrines of the gospel. Still, those which are clearly and fully revealed, if above our comprehension even, we are bound to receive and do conceive. But then, in comparing and interpreting scripture, different men imbibe different views, in some respects, on speculative and mysterious subjects, and in such cases, there is a call for candour. "The foundation of God standeth sure," notwithstanding such various constructions of some obscure passages. We all believe there is one God, the Father of all, and one Lord and Saviour, whom he has sent to instruct, reform and redeem mankind.—Unitarians believe, as fully as the most "orthordox," that Jesus of Nazareth was the Messiah, the Christ, who was to come into the world. That "this is eternal life, to know the *only* true God and Jesus, the anointed, or Christ, whom he has sent:" That repentance towards God and faith in Jesus Christ, as the promised Messiah, are necessary to salvation: That without holiness no man can see the Lord: And that not every one who saith Lord, Lord, shall enter into the kingdom of heaven, but he who does the will of God.

We readily admit, that there is a difficulty in the subject of our Lord's character or nature, so as to prevent any one imposing his particular view or belief upon all others. We should be satisfied with the declarations of the gospel, that he was the Messiah promised of old to the Jews, who was to be the Light of the world; a Saviour, through or by whom pardon and [illegible] life are dispensed to sinful, dying men. He taught [illegible] never before revealed, he performed works which [illegible] were with him. And these [illegible] could do, unless God directed, assisted and supported [illegible] proof that he was be observed, that even in those passages [illegible] it is also to which speak of the dignity, power and glory of Christ, it is fully implied and stated, that he was [illegible] with all such authority and dignity by God, for [illegible] great work of salvation.

We do believe in the divine *Unity*, in the strictest sense of the term: That God is one, we consider as a fundamental and essential doctrine of all *true* religion. We also believe, that Jesus of Nazareth is the Messiah, appointed by the Deity, to be the revealer of his will and the disposer of his grace to a world of sinners: and that those who sincerely and habitually conform to the spirit of the gospel will be made partakers of the glorious reward which it promised. We are also ready to acknowledge, that the expressions often used by Trinitarians shock us exceedingly; that we think they are not warranted by scripture, and do great injury to the cause of true religion. The writer in the Recorder, before alluded to, says "that the Atheist argues, and very *justly*, that no man who believes in the existence of God, ought to blush for, (or condemn) his fellow citizens who believe that the *God of the Universe died on the cross*." Another expression similar to the above, we lately met with in a sermon preached and published in Albany, which is the following—"when the eternal God died on Mount Calvary."—Now, will any trinitarian say, that the doctrine of the Existence of a God is equally revolting to reason and "common sense," as that of the *Athanaism creed*? Believing in the inspiration of the Bible, and in the divine Mission of Christ, we readily conceive the doctrine of the existence of the Deity. Indeed his works and providence prove the same great truth. The christian revelation goes farther, and teaches the *parental* character of God, and his gracious purposes concerning his rational offspring. But we cannot believe, "that the God of the Universe died on the cross," and we insist, that it is no where so stated in the New Testament. We must be allowed also to observe, that we consider such expressions, as above quoted, and the idea suggested by them, (if any idea at all is suggested by them,) altogether unauthorized, irrational, absurd, and in direct repugnance to all our senses, to all "common sense," and to the plain, unequivocal language of revelation.

ALPHA BETA.

FROM THE BOSTON DAILY ADVERTISER.

OBITUARY NOTICE.

The dead are so often eulogized for virtues, which the common intercourse of life fails to discover, that many view them as attempts to attract public attention, or marks of regard from friends, rather than just descriptions of character. But a moment's reflection will make it plain to us, that most of the virtues, which make men beloved, are by their very nature confined to the circle of family and friends, and that where one opportunity of splendid philanthropy offers itself, a thousand acts of affection and kindness, generosity and justice, are performed in privacy and unknown. Indeed the virtues which seek display are the most to be suspected; and a life marked with affection in all its relations, industry and prudence in all its business, judgment and discernment in all its undertakings, high principles and a christian temper, affords the best claim to respectful remembrance.—Such was the life of Daniel Denison Rogers, Esq. and when a citizen is taken away by death who has filled so respectable a station in society, and lived *so long* and so well among us, it would be injustice to his memory to be silent, and an unfair suspicion of the public candour to think that a testimony to his merit would be unacceptable.—He was distinguished by two qualities, which are supposed to be seldom united, where they exist to a great extent; the warmest and most affectionate feelings, and a judgment remarkable for its correctness, coolness and foresight. But though these qualities were found in him in so great a degree, they were confined to their proper sphere, and therefore so little counteracted each other, that those who saw him in the warm and anxious exercise of his feelings, may not have perceived the sagacity, calculation and correctness of his judgment, so well known to all, who had intercourse with him in the business of life; while those who met him on occasions of business only, probably never suspected that so warm a heart was united to so shrewd and cool a head. The qualities of the first made him a faithful, affectionate and tender husband, a kind and anxious parent, and threw much more feeling than is usual into the more distant relations of life, rendered him an interested, active and sympathising friend, a kind and ready adviser, and a constant and charitable benefactor to the poor, and made him private and unostentatious in his bounty. The last rendered his counsel as useful and profitable as it was ready and kind, his charity as judicious and effectual as it was willing and constant, and when united to great industry in his various concerns, which continued unabated to his at sickness, caused his various undertakings to be successful in the accumulation of property by his own

unaided exertions. His relations and friends will think this a faint picture of one part of his character; those who had an opportunity to judge of the powers of his mind, will remember much that is unnoticed; and there are many among us, who know that he was more than all this, a christian—not in belief only, but in habits, temper and practice; as free from dogmatism and austerity, as from laxity and indifference; from ostentatious display, as from studied concealment; equally charitable to the opinions and conduct of others, and careful of his own. Let not this notice be mistaken for the language of eulogy and panegyric; many must have been witnesses to a part of it, and some have long known the whole; it is no more than a sober and sincere, and (as far as the ability of the writer extends,) a true and accurate estimate of the character of Mr. Rogers.

To the citizens of Boston who are disposed to facilitate trade by water communication between Boston, and New Hampshire, and Vermont.

A great effort is now making, to render Connecticut River navigable, and carry the trade of the western part of New-Hampshire, and of Vermont, to NEW-YORK. If this effort should be successful, the trade between Boston, and the country through which the Connecticut flows, will not only lose the advantage of *future increase*, BUT THAT WHICH IS NOW CARRIED ON, WILL BE SERIOUSLY DIMINISHED.

Several well informed citizens of New Hampshire are of opinion, that it would be easily practicable to make a water communication between Concord, N. H. (the present termination of boating carriage,) and *Plymouth*, N. H.; and thence across the country to the Connecticut, a distance of about twenty five miles; or from *Wentworth*, a distance of about twelve miles.—(Baker's river, which flows into the Merrimack, flows through Wentworth.) The gentlemen above alluded to, have requested the undersigned to ascertain the public sentiment in Boston, on the expediency of attempting to preserve, and to increase the trade, between Boston, and the northwestern part of New England.

No better mode has occurred to the undersigned, than to request a meeting on this subject, *of all persons*, who think that the citizens of Boston ought not to permit their own natural advantages to be diverted into other channels, by persons more enterprising than the citizens of this place certainly have been, and are still supposed to be.

It is, therefore, respectfully proposed that a meeting should be held on SATURDAY, the 2d day of April, at [illegible] o'clock, A. M. at the County Court House, in Boston,—at which it will be proposed,

1st.—That those who assemble should choose a committee, to meet similar committees from towns in New Hampshire, at Concord, (N. H.) on the first Wednesday in May, 1825.

2dly. That the committee which may be so chosen should publish a circular, inviting those persons who dwell in those parts of New Hampshire, through which the proposed canal would be established, to assemble in their respective towns, and choose delegates to attend the proposed meeting at Concord.

It may be assumed, that if the information had at the meeting in Concord, should present sufficient inducement to go on with the project, an act of incorporation might be had at the next session of the Legislature of New Hampshire; and that public aid might [illegible] this measure.

WILLIAM SULLIVAN,
DANIEL WEBSTER,
JOSIAH QUINCY,
P. T. JACKSON,
JOHN D. WILLIAMS,
GEORGE BOND,
CHARLES THATCHER.

Boston, March 26, 1825.

The work entitled The Natural History of the Bible, which was published in Boston, in 1820, by the author, Rev. Dr. T M. Harris, has been reprinted in London.

The following opinion of the work is from the last number of the Philosophical Magazine, (London).

Among the valuable contributions to science and literature, with which our American brethren are now enriching our language, we are happy to notice this useful volume. The want of such a work has been much felt in this country: we know not of any other book on the same plan. It is sufficiently full without being prolix; the valuable materials are arranged with a convenient method, and the author manifests a due discrimination, and has arrived at his own conclusions, on the best evidence which the subjects admit.

General Intelligence.

NORTH CAROLINA GOLD. The most satisfactory account which has been published of the Gold mines of North Carolina, may be found in Silliman's Journal, in an article on the subject by Professor Olmstead. The principal region of this Gold is near the Junction of the Uwharrie and the Pedee rivers. It is generally found within about three feet of the surface of the earth, in a stratum consenting of a mixture of gravel and clay.

A mass was sometime since found weighing, in its crude state, twenty eight pounds avoirdupois. The owners of the soil generally allow it to be worked for one half of the gold found. The average product, even in favourable situations, is said not to exceed about sixty cents per day for each labourer.

The amount collected is not easily ascertained, as much of it is now in circulation among the people as a medium of exchange. A quantity amounting to $43 689 had been coined at the mint of the United States prior to 1820. It has been much used by the jewelers of the Southern cities, and a considerable quantity lies as bullion in the vaults of the southern banks.

GOV. CLINTON. It has been hinted, says the New York Commercial Advertiser, that the nomination of Mr. Clinton to the Court of England, was a plan of Mr Adams and Mr Clay, to banish him, as it were from the country, and thus to have one powerful competitor less, for the next term of the Presidency. This the above mentioned paper denies, and satisfactorily vindicates Mr Adam's motives in the nomination. Some of the motives named are the acknowledged talents of Mr. Clinton, and particularly his familiar acquaintance with some of the important subjects of negotiation now pending with the British Cabinet. One of the subjects particularly alluded to, and one of special importance to the State of New York, is *the right to the free navigation of the river St. Lawrence.*

Mr Clinton was known by Mr Adams to be peculiarly qualified for the discussion of this question, as well as for the general duties of the mission.

It is intimated that M A. does not yet give up the hope that Mr Clinton will be prevailed upon to waive his objections, and accept the appointment.

CANALS. The attention of our readers is requested to the article on canals, in this days paper, to which the names of so many of our most respectable citizens are attached. Why are the citizens of Boston (so noted for their enterprise and foresight) so much behind the inhabitants of some other cities in a wise provision for the future prosperity of the city.

UNION OF POLITICAL PARTIES.

A very general disposition seems to have manifested itself among the leading members of the old political parties, in most of the counties of this State, to lay aside their former partialiities and antipathies, and to unite in the selection of good men for Senators, without distinction of party.

The following is a statement of the proceedings to this effect in Suffolk County.

At a meeting of citizens of Suffolk County, of both former political parties, held at Concert Hall, on Friday evening, March 25, and by adjournment on Sunday evening, March 27, GEORGE BLAKE, Esq. was chosen Moderator, and BENJAMIN T. PICKMAN, Secretary. The following resolutions were unanimously adopted:—

Resolved, As the sense of this meeting, that, in the selection of candidates for the various offices in our state and city governments, for the ensuing political and municipal year, reference ought to be had to the divisions of party, only so far as to provide that *the most suitable men of both parties* shall be presented for the public suffrages.

Resolved, That a committee, consisting of two from each ward, one from each of the two political parties, be raised, to report to this meeting the names of six persons, as candidates to represent this county in this Senate of the Commonwealth, for the ensuing year; with instructions to select three of the number from each of the two political parties.

Resolved, That a standing committee, consisting of four citizens in each ward, to be selected from each of the two political parties, be appointed, (with power to fill any vacancies that may exist in their body,) to take into consideration, from time to time, the various elections that are to be made during the year; with instructions to prepare lists of candidates for the several offices, to be submitted to meetings of citizens, constituted like the present meeting, and to be called together at such times and places as the committee may deem expedient; and that the committee chosen for the nomination of a list of Senators, be instructed to call meetings in the several wards, for the appointment of the committee provided for in this resolution.

The committee appointed in pursuance of the second resolution, reported the following list of canditates for Senators, viz:

Hon. BENJAMIN RUSSELL,
Hon. THOMAS L. WINTHROP,
Hon. FRANCIS C. GRAY,
JAMES T. AUSTIN, Esq.
JAMES SAVAGE. Esq.
SAMUEL A. WELLS, Esq.

It was thereupon unanimously

Resolved, That we will use all fair and honourable means to secure the election of the above named gentlemen, as Senators for the county of Suffolk, for the ensuing political year.

Resolved, that we cordially unite in the nomination of the Hon. LEVI LINCOLN, *for Governor*—and His Honor MARCUS MORTON, *for Lt. Gov.* for the ensuing year.

One of the first acts of the Senate was the rejection of a convention with Colombia, for the suppression of the slave trade, by a vote of 20 to 12. What renders this worthy of particular remark is the fact, that the convention is in all its essentials the same as that with Great Britain, which was ratified by the Senate about a year since, after expunging some provisions objected to by a majority of their number. Those exceptionable articles were carefully avoided in the treaty with Colombia; but the new Senate, it seems, did not deem it important to preserve a character of consistency with their predecessors. *American.*

Quarterly Review.—The 61st number of the Quarterly Review,, which has just been reprinted in this country is the last which will be published under the direction of Mr. Gifford. Mr John Coleridge, a brother of the Poet of that name, will hereafter be the editor. We have recently seen a letter from one of the principal contributors to the Review, who expresses strong disapprobation of the feelings which Mr. Gifford has always discovered towards America. A better spirit is promised in the new editor: and the next number will probably contain a review of American literature, written with more liberality than Mr. Gifford was willing to countenance, while the work was under his controul.

Ports. Journ.

DISTURBANCE AMONG THE CREEK INDIANS. *Savannah, March 14.*—A letter has been received in town stating that the Creek Nation is in a state of great excitement in consequence of the late Treaty: and should it be ratified, fears of a civil war were strongly prevalent, unless the exertions of Mr. HENRY LAMAR, who was lately despatched by the Governor for the purpose of conciliation, should tend to avert it. There is also a report that CHEELY M'INTOSH has been stabbed by the indians, and that the life of Gen. M'INTOSH, his father, is threatened, should he return home. The property of the latter is stated to have been seized. A runner has been despatched to him with a detail of these occurrences, and requiring his attendance.

PHILADELPHIA, MARCH 26.—We learn from a gentleman who has just returned from a tour of inspection, that the workmen on the Delaware and Chesapeake Canal are proceeding with great rapidity. During the winter *six hundred* men are kept at work. The number is now increased to *twelve hundred*, and employment will be given to *several thousands* as soon as they can be obtained. The tide lock at the debouche into the Delaware stood like adamant. Excavations have been begun for the lock at the western extremity of the canal; and the work will this summer, be carried on, as it was during the last, on *the whole line of the canal*. In 1827, the canal will be navigable; and in four years from the date of the commencement of the work, the stockholders will, in all probability, receive a dividend on their investments.

Gaz.

The Supreme Court of the United States adjourned sine die, on Tuesday last, after a session of six weeks. Thirty-eight causes only, out of one hundred and sixty-four on the docket, were argued and decided at the late term of the Court. The length of the term is necessarily limited, by the engagements of the judges on the Circuits, and in consequence the number of undecided causes increased every year. *Bost. Dai. Adv.*

A bill has been passed by the assembly of Lower Canada granting, for the encouragement of the more easy intercourse between Quebec and Halifax, the sum of fifteen hundred pounds, payable in three equal annual instalments, to the first person or company, who shall cause a steam vessel of 500 tons burthen to be built and navigated between those ports. Security is to be required, before the payment of the money, that the steam boats shall be navigated between Quebec and Halifax only. *B. D. Adv.*

The Provincial Parliament of Lower Canada was prorogued by the Lieut. Governor on the 22 ult. by a speech from the throne. A dispute between the two branches of the Provincial Parliament, which had lasted fifteen years, concerning the expenditures of the province, was amicably terminated by the adoption by both houses of a law granting supplies of the year, which has received the sanction of the Lieut. Governor.—Several measures were adopted during the session for making important improvements in internal communications of the provinces. *B. D. Adv.*

FOREIGN ITEMS.

COPENHAGEN, FEB. 5. It is reported here, that Sweeden has determined to follow the example of England, in the recognition of the South American States.

PARIS, FEB. 14. The law for the indemnification of the Royalist who suffered loss and persecution during the revolution, and the reign of military despotism, meets with opposition from those who appear to have been created for no other purpose than that of fault-finding; but it will pass the Chambers by decided majorities. Honour and Loyalty have yet their intrepid champion in the Councils of the Nation. It is calculated by FERRIER, and other radicals, that the amount of the indemnity will exceed *a thousand millions of francs*. This we think is exaggerated.

From the answers given by Ministers in the Chambers of Deputies, it may be inferred, that the recognition of the South American States by England, was a measure which had long before been communicated to the French Government, and anticipated; and can therfore afford no new occasion for strife or disagreement.

We learn from the Raleigh Register, that Gen. Lafayette met with an accident while passing from Camden to Columbia, in South Carolina. The horses attached to his carriage took fright and ran till completely exhausted—fortunately they kept the road, and the General escaped injury, except being considerably bruised by the rapid and uneasy motion of the vehicle. *Ib.*

Previous to the close of his term of office, President Monroe transmited to Georgia, pardons of John White, Robert Vessels, Solomon Ludwick, George Tucker, Perro Maroaux, John Lloyd, and Thomas Halson, convicted of PIRACY in that district, on condition that they leave the U. S. forthwith, and never return.—They were convicted in April 1822, but were subsequently reprieved, and have ever since been confined in jail.

The Ex-President Monroe has left Washington for Virginia. He was accompanied by a civil and military escort to the boundary of the District, and the adieus and good wishes of his fellow citizens. *Centinel.*

At the dinner given to Gen. Lafayette at Charleston, the following among other toasts were given:—"*Religious Creeds*—Resting solely between man and his Maker, they should neither be *prescribed* nor *proscribed* by governments." "*Education*—the march of intellect is the progress of freedom."

MILITARY PAPERS. The new Post Office law authorizes the transmission by mail of military papers, by the Adjutant Generals of the respective states to the Major Generals and Brigadier Generals of Militia in their several states, and from the latters to the former, free of postage.

MEDICAL STUDENTS. Believing it would be interesting to the Profession to know the number of Medical Students attending Lectures in the Medical Colleges of the United States, the Proprietor of the Medical Recorder has taken considerable pains to ascertain it, and from the best information he could obtain they stand thus:

Dartmouth Medical College, N. H. -	80
Berkshire Medical Institution at Pittsfield, Mass.	100
Massachusetts Medical College, - -	130
Castleton do. Vt. - -	130
Western District Medical College, N. Y. -	100
New Haven do. do. Conn. -	110
University at New York, - - -	220
Do. Pennsylvania, - - -	480
Do. Maryland, - - -	250
Do. Transylvania, Ky. - -	200
Charleston Medical College, S. C. - -	50
Cincinnati, Ohio, do. do. - - -	40
	1890

Such is the increase of population in America, that the importations in the U. S. increase notwithstanding the numerous and various manufactories in the country. In Boston the duties on importations in 1823 were $3,847,645; in 1824, $4,193,112.—

MAIL TO MEXICO. It is hinted that the same Post-Office regulations will be made with the Mexican, as have been with the Canadian government—by which the respective Post Masters will account for postage. It is said the Mexican Government has ordered that newspapers may be circulated free of postage.

The Hibernian Society at Batlimore has established Schools for male and female children, at an expence of about $1000 per annum, and has on the rolls the names of 185 boys and 170 girls—and the Society also proposes to supply the destitute children with shoes and stockings.

NANTUCKET, March 21. Some enterprizing young men from Edgartown went off on Wednesday last, in two boats in pursuit of a whale on the S. side of the Vineyard. They soon came up with one, which they killed; but a contrary wind prevented their return, till Friday morning. The whale it is thought will make from 30 to 40 bbls. oil, and is of the *right whale* species. Several others have recently been observed off the S. side of the Vineyard. *Inquirer.*

CITY AFFAIRS The committee charged with the subject of procuring the portraits of certain patriots of the revolution, made a detailed and eloquent report, terminating with a resolution authorizing the Mayor to cause the portraits of SAMUEL ADAMS, JOHN ADAMS, JAMES BOWDOIN, BENJAMIN FRANKLIN, JOHN HANCOCK, JAMES OTIS, JR. JOSIAH QUINCY, (father of the Mayor) and JAMES WARREN, to be painted one in a year till all are completed.

A chemical process has been discovered, by which hogs lard can be converted into an article for dipping and moulding candles, superior to Russian tallow. When prepared according to this plan, it is white like wax or spermaceti. The candles made of it burn with superior light, resembling a flame of the purest gas. They are altogether void of the offensive smell and greasy touch of other candles, and when burning in the closest apartment, have no smell and emit no smoke. *Raleigh Register.*

LITERARY ANECDOTE.—A curious literary anecdote has reached us, of the times of Henry VIII. Tonstall, Bishop of London, whose extreme moderation, of which he was accused at the time, preferred burning books to burning authors, which was then getting into practice, to testify his abhorrence of Tindal's principles, who had printed a translation of the New Testament, a sealed book for the multitude, thought of purchasing all the copies of Tindal's translation, and annihilating them in one common flame. This occurred to him when passing through Antwerp, in 1529, then a place of residence for the Tindalists. He employed an English merchant there for this business, who happened to be a secret follower of Tindal, and acquainted him with the Bishop's intention.—Tindal was extremely glad to hear of the project, for he was desirous of printing a more correct edition of his version, but the first impression still hung on his hands, and was to poor to make a new one. He furnished the English merchant with all his unsold copies, which the Bishop as eagerly bought, and had them all puplicly burned in Cheapside; which the people not only declared was "a burning of the Word of God," but it so influenced the desire of reading that volume, that the second was sought after at any price, and when one of the Tindalist, who was sent here to sell them, was promised by the Lord Chancellor, in a private examination, that he should not suffer if he would reveal who encouraged and surpported his party at Antwept, the Tindalist immediately accepted the offer, and assured the Lord chancellor that the greatest encouragement they had was from Tonstall, Bishop of London, who had bought up half the first impression, and enabled them to produce a second!

NEW MECHANICAL POWER.—A company is forming in France, for the establishment of vessels on the canals and rivers of that country, the wheels and paddles of which are stated to be set in motion by powerful air-pumps, the action of which is continued by the action of the paddles. Great secrecy has been observed as to this invention: but the mode in which the machinery is first set into action is said to be by a powerfull wheel almost without friction, which, although capable of producing an impulse equal to forty horse power, is continued in motion by one person.

N. York Even. Post

SALE OF LAND. On Thursday, the lots on the Street South of the New-Market were sold at auction, for the prices and to the persons named in the following table, which we take from the Daily Advertiser of Friday.

The amount of sales is $403,848 13, making an average produce of $11 92 per square foot. The twenty six lots situated on the north side of the market, sold in September last, measured 39,037 feet, and brought $303,495 42, making an average of ten dollars and ten cents per square foot.

No.	*Ft.*	*$ per ft.*	*Price.*	*Purchasers.*
1	1820	21 00	38,220 00	David Rice
2	1495	15 00	22,425 00	Giles Lodge
3	1495	14 25	21,303 75	Josiah Quincy
4	1495	12 12	18,126 28	D. Greenough
5	1495	11 75	17,566 25	John Bellows
6	1495	11 00	16,445 00	J. D. Williams
7	1495	10 62	15,884 38	Benj. Weld
8	1495	10 50	15,697 50	Samuel Dorr
9	1495	10 37	15,510 62	J. S. Hastings
10	1495	10 50	15,697 50	Giles Lodge
11	1657	10 25	16,989 38	J. J. Valentine
12	1657	10 00	16,575 00	Charles Torrey
13	1495	10 25	15,323 75	Robert G. Shaw
14	1495	10 25	15,323 75	Samuel Train
15	1495	10 00	14,950 00	J. D. Williams
16	1495	10 00	14,950 00	do
17	1495	10 00	14,950 00	do
18	1495	10 12	15,136 87	Charles Torrey
19	1495	10 25	15,323 75	J. D. Williams
20	1495	10 75	16,071 25	do
21	1495	12 00	17,940 00	Josiah Quincy
22	1820	18 37	33,442 50	Isaac Clapp
	33,965 feet.		$403,848 13	

HOSPITAL AT PROVIDENCE. A Hospital and quarantine establishment are in contemplation at Providence, R. I. and a lot on Fields Point has been selected and purchases for its location.

To our Patrons. In consequence of a disappointment in contracting for paper, we have, for some time past, been obliged to print the Christian Register on a sheet much larger than the fixed size of our pages. This, by leaving an unsuitable margin, has given to the whole paper an air of slovenliness, which we greatly regretted, but have been unable hitherto to prevent. This evil will now be remedied, as we have obtained a supply of paper of an appropriate size.

MARRIAGES.

In this city, by the Rev Mr Young, Mr Luther J. Burnes, of Hingham, to Miss Rebecca Ann Fessenden, daughter of Benjamin Fessenden, Esq. of this city.

At Charlestown, on Tuesday evening, by the Rev Dr Gardiner, Mr Thomas Hayes, of Philadelphia, to Miss Susan Parker, daughter of Commodore Bainbridge.

In South Bridgewater, by the Rev Mr Hodges, Mr Benjamin Keith, Jr. to Miss Lucy Fobes, daughter of Mr Alpheus Forbes, all of Bridgewater.

In South Berwick, March, 20th, Mr Thomas Wentworth, merchant, to Miss Mary-Jane P. Hale youngest daughter of the late John P. Hale, Esq. of Rochester, N. H.

In Abington, Mr Jacob Harden to Miss Polly Brown.

DEATHS.

In this city, Frederick Greenwood, infant child of Mr Jonathan Snelling, Jr. Mrs Hannah Hudson aged 26.

On Tuesday evening, Mary, wife of Mr J. Maxwell, aged 74.

On Sunday last, Henry Bridge, son of Simeon and Hannah T. Robinson, aged 3 years and 6 months.

In Roxbury, on Monday, John Porter, A. M. aged 33, son of the Rev Huntington Porter, of Rye, N. H.

In Belfast, Maine, Mr Rufus Colburn aged 39.

At Havana, 3d inst. on board the Barbara, Willard Griffin, of Gloucester.

In Richmond, (Va.) Mrs. Maria Randolph, wife of Peyton Randolph, Esq.

In Brookfield by Rev. Eliakim Phelps, Mr. Dwight Bartlett to Miss Melissa Snow, both of B.

WEEKLY REPORT OF DEATHS IN BOSTON.
Ending March 25.

March 19. Mary Rindge. 28; Thomas Pierce, 39; John Clowes; Julia Ann Milner; Lucy Freeman. 20th. Abagail Chapman, 2. 21st. Philip Wood, 34; Mary E. Powers, 21. 22d. Mary Ann Bemis, 18; ——— Swan; ——— Patterson, 4 weeks; Charles B. Sumner, 8; John Turner, 30.—23d. John Hurley, 62; Lemuel B. Spear, 40; William Low, 8; James Ensley; Henry Maycock; James O. Soule, 2. 24th. Mary K. Furnum, 31; ——— Lovett, 9 days.—25th. Daniel D. Rogers, 73; ——— Lord.

THIS DAY PUBLISHED BY CUMMINGS, HILLIARD & Co.

THE NORTH AMERICAN REVIEW, for April, No. XLVII.

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ART. I. Redwood, a Tale.

II. Reminiscences of Charles Butler, Esq. of Lincoln's Inn; with a Letter to a Lady on Ancient and Modern Music.

III. INSURRECTION OF TUPYZ AMARU. Ensayo de la Historia Civil del Paraguay. Buenos Ayres y Tucuman. Por el Doctor D. Gregorio Funes.

IV. MODERN ASTRONOMY. 1. Fundamenta Astronomiæ pro Anno MDCCLV, deducta ex Observationibus Viri incomparabilis James Bradley.

2. Tables Astronomiques publiees par le Bureau des Longitudes de France.

3. Tables. By B. de Lindeneau.

4. Memoire sur la Figure de la Terre. Par M. de Laplace.

V. LETTERS ON THE GOSPELS. Letters on the Gospels. By Miss Hannah Adams.

VI. COUNT PALISKI. Puliski Vindicated from an Unsupported Charge, inconsiderately introduced in Judge Johnson's Sketches of the Life and Correspondence of General Greene.

VII. CODE NAPOLEON. 1. Code Civil, suivi de l'Expose des Motifs sur Chaque Loi presente par Les Orateurs du Gouvernement, &c.

2. Conferrence du Code Civil avec la Discussion particuliere du Conseil d'Etat et du Tribune, &c.

3. Code de Procedure Civile.

4. Code Penal, suivi des Motifs presentes par les Orateurs du Gouvernement, &c.

5. Code d'Instruction Criminelle, suivi des Motifs, &c.

6. Code de Commerce.

7. Les Cinq Codes avec Notes et Traites pour servir a un Cours complet de Droit Francais; a l'Usage des Etuddians en Droit, et de toutes les Classes de Citoyens cultives. Par J. B. Sirey.

VIII. PROFESSOR EVERETT'S ORATIONS. 1. An Oration pronounced at Cambridge, before the Phi Beta Kappa Society, August 27, 1824. By Edward Everett.

2. An Oration delivered at Plymouth, December 22, 1824. By Edward Everett.

IX. CRITICAL NOTICES. 1. Hall's Colombia.
2. Garnet's Lectures on Female Education.
3. Outline of the United States.
4. New-Hampshire Historical Society.
5. Cubi's Spanish Grammar.
6. Mr Wheaton's Address at the Opening of the Athenæum in New York.
7. Dr Ware's Address before the Peace Society.
8. Metcalf's Digest.

Quarterly List of New Publications.

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N. B. Subscription price given at the office of the NORTH AMERICAN REVIEW for Nos. 1, 15, and 24 of the Old Series; and also at the same place, and at the office of the Christian Register Subscription price given for the *first number* of SPARKS'S THEOLOGICAL COLLECTIONS.

Boston, April 2.

POETRY.

'THE LAND O' THE LEAL.'

BY BURNS.

I'm wearing away Jean,
Like snaw wreath in thaw, Jean:
I'm wearing awa'
To the land o' the leal.

There 's na' sorrow there, Jean;
There 's na' cauld, nor care, Jean;
But the day is a' fair
In the land o' the leal.

Ye were aye leal and true, Jean:
Your task 's ended now, Jean;
An' I 'll welcome you
In the land o' the leal.

Our bonnie bairn 's there, Jean,
Wha was baith gude an' fair, Jean;
An' we rued her right sair,
To the land o' the leal.

But dry thy bleart e'e, Jean:
My soul langs to be free, Jean;
An' angels beck me
To the land o' the leal.

Then, fare ye weel, my ain Jean;
This world's care is vain, Jean;
Soon we 'll meet, and be fain
In the land o' the leal.

From the Advertiser.

FAREWELL.

There is a word whose simple tone
Comes o'er the heart when friends are gone
As sad as funeral knell;
And lingers round the beating heart,
As though indeed it wept to part.—
Lady! it is—Farewell.

What is it lightens o'er the eye
When friendship utters its last sigh,
As though it burst the spell
Which round fond hearts had wove its chain,
As if they ne'er would part again?
Lady! it is—Farewell.

What is it speaks when clasping hands
Clasp closer, when the waning sands
The hour of parting tell;
That grasp will whisper to thy heart,
Sweeter than words could e'er impart,
A Simple, mute,—Farewell.

What is it moistens the pure eye,
And fills the soul with agony,
When scenes remembered well
Come o'er the heart and sweep its strings
'Till in low stealing whisperings,
Faint echo sighs—Farewell.

It is that hearts in friendship tried,
Must be o'erwhelm'd in sorrows tide
E'en to its inmost cell;
That eyes which erst with joy were bright,
Whose beams outshone the gems of night,
Must look a long Farewell.

When heaven is fair, and through the sky,
Borne on the soft winds tremblingly
Sweet steals the evening bell,
When joyous spring hath started forth
And blooming flowers adorn its path,
Lady 'till then—Farewell.

Feb. 23, 1825. F. M.

Miscellaneous.

Extract of a letter to the Editor of the Boston Daily Advertiser, dated PARIS, JAN. 30, 1825.

The following notice of the distinguished individual who is now receiving from a grateful people the reward of his early devotion to the cause of American Liberty, may perhaps be acceptable to the readers of your paper. It is translated from "the Memoirs of the Count de Segur, written by himself," a work which has lately appeared in this city. The author, who is still living at Paris, was one of the officers who went to America in 1782, with the reinforcement under the command of M. de La Touch. He has since filled many civil and diplomatic stations, and is the author of several ingenious works in history and politics.—After describing the sensation produced in France by the arrival of the Commissioners from the American Congress, M. de Segur proceeds:

"Silas Dean and Arthur Lee frankly confessed that the aid of a number of well informed and accomplished officers, would be agreeable as well as useful to them. They even told us that they were authorized to promise to those of us who would embrace their cause, promotion in proportion to services.

"The American troops already numbered in their ranks several European volunteers, whom the love of glory and of independence had led thither. The most distinguished were two Poles, whose names will be handed down to posterity: the brave Pulaski, and the illustrious Kosciusko, who has since broken for a moment the chains of his country, and did not yield until by his repeated battles, and brilliant triumphs, he had shaken the colossal power which attacked it. To these should be added Major Fleury, who by his talents and successful courage, has done honour to our country.

"The three first Frenchman, distinguished by their rank at Court, who offered their services to the Americans, were the Marquis de Lafayette, the Viscount de Noailles, and myself. We had long been united by friendship and similarity of tastes, to which were soon after added the ties of blood. Lafayette and the Viscount de Noailles had married daughters of the Duke de Noailles then styled D'Ayen: their mother, the Duchess D'Ayen, was daughter by a first marriage, of M. D'Aguesseau, Counsellor of State, and son of Chancellor D'Aguesseau. He had by a second marriage, twenty years after, several children, one of whom was M. D'Aguesseau, now a Peer of France; a daughter, married to M. de Saron, President of the Parliament of Paris; and another daughter, whom I married in the spring of the year 1777; so that by this alliance I became uncle to my two friends. We all promised to keep secret our arrangements with the American Commissioners, in order to gain time to sound the disposition of the Court, and to get together the means necessary for the execution of our project. The conformity which existed between us in feelings, opinions and wishes, unhappily did not then extend to our fortunes. The Viscount de Noailles and myself were dependent on our parents, from whom we received an annual allowance.—Lafayette on the contrary, although our junior both in age and rank, found himself, by a singular chance, at the age of nineteen, master of his property and person, and independent possessor of one hundred thousand livres a year.

"We were too ardent to be long discreet. We confided our plans to some young men whom we hoped to induce to join our enterprise. The Court got intelligence of it, and the Ministry, alarmed lest the departure of volunteers of a distinguished rank for America, which of course they would be supposed to have authorized, might discover to the English their views, which they still wished to conceal, formally commanded us to give up our intention. Our relations, who hitherto had known nothing of it, took the alarm, and reproached us in the strongest terms for our adventurous folly. I was particularly struck with the surprise it produced in the family of Lafayette. It was the more amusing to me, as it shewed me how entirely his grand parents had hitherto mistaken his character. Lafayette had always, and particularly when young, a grave and cold demeanor which gave a false impression of embarrassment and timidity. This cold exterior, and a deliberate manner of speaking, formed a singular contrast with the petulance, the frivolity, and brilliant loquacity of persons of his age. But this unpretending exterior concealed a mind the most active, a character the most firm, and a soul the most ardent.

"I had better means of knowing him than any other person; for the winter before, being in love with a young lady, as remarkable for the sweetness of her disposition as for her beauty, he had suspected me without the least reason of being his rival, and in spite of our friendship, had spent almost the whole of a night at my lodgings, in trying to induce me to dispute with him, sword in hand, the heart of a beauty to whom I had not the slightest pretensions.

"A few days after our quarrel and reconciliation, I could not help laughing to hear the Marshal de Noailles and others of his family beg me to use my influence over him, in animating his indifference, arousing him from his indolence, and imparting a little fire to his character. Imagine then their surprise on hearing of a sudden, that this young sage of nineteen, so cold, so careless, led away by a passion for glory and for danger, was about to brave the ocean, that he might join the struggle in favour of American liberty.

"The prohibition which had been issued against our undertaking this great adventure, naturally produced upon us very different effects. The Viscount de Noailles and I were thunderstruck, as it absolutely deprived us of the liberty and means of resistance; it proved on the contrary to stimulate Lafayette, who feeling that he possessed all the means necessary for the purpose, resolved to infringe it.

He however, dissembled, and seemed at first to yield with us to the orders of the Court. But two months after, one morning about seven o'clock, he entered my bed-chamber, shut the door after him, and sitting down by the side of my bed, said to me—'I am off for America; not a soul knows it; but I have too much regard for you to think of going without imparting my secret to you. But said I, what steps have you taken to secure your passage? He then told me that having, under a plausible pretext left France on a journey, he had purchased a vessel, which was to wait for him in a Spanish port. He had armed her, provided a good crew, and had on board not only arms and ammunition, but a considerable number of officers besides, who had consented to share his fortunes. I had no need of words to shew my friend the chagrin I felt that I could not bear him company. He felt it as sharply as myself, but we still cherished the hope that war would break out between England and France, which would remove every obstacle to our reunion. Lafayette, after having imparted his intention also to the Viscount de Noailles, immediately left Paris. His departure caused the deepest affliction in his family, who saw him not only about to run the greatest dangers of various kinds, but sacrificing in the cause of so distant a country a great part of his fortune. His wife alone, though greatly afflicted, loved him too much not to share his feelings and approve his generous resolution.

"The court instantly informed of his disobedience, gave orders for his arrest, which were carried into execution. Thus my unfortunate friend, after so many sacrifices, found himself deprived of his liberty at the moment when he was setting forward to defend that of another hemisphere.

"Happily, a few days after, having eluded the vigilance of his keepers, he escaped, crossed the Pyrenees, and found on the coast of Spain his vessel as well as his companions in arms, who had already despaired of his appearance. He set sail, arrived without accident in America, and received there the welcome which his noble and generous enterprise deserved."

SELF DENIAL.

The following interesting sketch entitled, THEORY AND PRACTICE, is from Leavitt's Easy Lessons.

One evening during the vacation, Frank, a tall school boy amused his young brother, Harry, by reading an essay, which had given him the prize at school. The subject was Self-Denial. Frank was a clever lad, and had acquitted himself very well. He represented his subject in so striking a light, that it made a considerable impression on the mind of his young auditor; who, as soon as it was finished, thanked his brother for his good advice, and expressed his determination of endeavoring to profit by it.

'I am afraid,' said he, 'I have never learned to deny myself as I aught, but I hope, brother Frank, that I shall not forget this lesson of yours; I wish you would be so kind as to give me some more good advice about it.'

Now, Frank, instead of considering this the best possible compliment that could be paid to his composition, felt disappointed, that instead of commenting upon the force of his arguments, or the graces of his style, he should begin gravely to moralize upon it: and confirmed him in a favorite opinion of his, that his brother Harry had not a spark of genius, nor ever would have.

Harry repeated his request, but finding his brother more inclined to discuss the merits, and relate the success of his essay, than to draw a practical improvement from it, he contented himself with his own private reflections.—'To-morrow,' said he to himself, 'to-morrow morning I will begin.—But why not begin to-night,' continued he. The clock had just struck, and Harry recollected that his mother had desired them not to sit up after the clock struck nine. He reminded his brother of this order.

'Never mind,' said Frank—'Here's a famous fire, I shall stay and enjoy it,'—'Yes,' said Harry, 'Here's a famous fire, and I should like to stay and enjoy it, but that would not be self-denial, would it Frank?

'Nonsense!' said Frank, 'I shall not stir yet, I promise you.' 'Then good night to you,' said Harry.

Now whether or not his brother was correct in his opinion, of Harry's want of genius, we shall not stay to inquire; indeed it is a question of very little importance either to us, or him, since it cannot be denied, that his reflections, and especially his conduct then, even on a trifling occasion, displayed good sense and strength of character; and these are sterling qualities, for which the brightest sparks of genius would be a poor exchange.

Six o'clock was the time at which Harry was to rise, but not unfrequently, since the cold weather set in, he had indulged an hour longer.

When it struck 6 next morning, he started up, but the air felt so frosty, that he had a strong inclination to lie down again. 'but no,' thought he,—'here's a fine opportunity for self-denial,' and up he jumped.

Frank, Frank, said he to his sleeping brother, 'past six o'clock, and a fine star-light morning.' 'Let me alone,'cried Frank, in a cross, drowsy voice. 'Very well then,' said Harry, 'a pleasant nap to you;' and down he ran, as gay as a lark.

After finishing his latin exercise, Harry had time to take a pleasant walk before breakfast this morning, so that he came in fresh and rosy with a good appetite, and what was still better, in good humour.

But poor Frank, who had just tumbled out of bed when the prayer-bell rung, came down looking pale, and cross, and cold, and discontented.

Harry, who if he was no genius, had some sly drollery of his own, was just beginning to rally him on his forlorn appearance, when he recollected his resolution. 'Frank does not like to be laughed at, especially when he is cross,' thought he; so he suppressed his joke, and it requires some self-denial even to suppress a joke.

'I should like another half, I think, mother,' said Frank, that day at dinner, just as he had despatched a large semi-circle of mince pie.

'Any more for you, my dear Harry?' said his mother. 'If you please—no, thank you though,' said Harry, withdrawing his plate, 'for,' thought he, 'I have had enough and more than enough to satisfy my hunger and now is the time for self-denial.'

'Brother Harry,' said his litttle sister, after dinner, When will you show me how to do that pretty puzzle, you said you would, a long time ago?'

'I am busy now child,' said Harry, 'don't tease me now, there's a good girl.' She said no more, but looked disappointed, and still hung upon her brother's chair.

'Come, then, said Harry, suddenly recollecting himself, 'bring me your puzzle, and laying down his book, he very good naturedly showed his little sister how to place it.

That night, when the two boys were going to bed, Harry called to mind, with some complacency, the several instances in the course of the day in which he had succeeded in exercising self-denial; and he was on the very point of telling his brother Frank what he was thinking of. 'But, no,' thought he, 'here is another opportunity still, of denying myself; I will not say another word about it; besides, to boast of it, would spoil all.'

So Harry laid down quietly, making the following sage reflections;—'This has been a very pleasant day to me, and although I have done several things against my will, I find that self-denial is painful for a moment but very pleasing in the end. If I go on this plan every day, I shall have a good chance of having a happy life, for life is made up of days and hours and it will be just as pleasant and as easy.'

But here Harry's thoughts began to wander, and soon became quite indistidct. In fact, he was sound asleep before he had half finished his reflections, and the remainder must be supplied by the reader.

Leavitt's Easy Lessons.

In a debate in the British House of commons, on the 11th ult. Mr. Leslie Foster said—"In 1821 not a yard of cotton was exported from Ireland. In 1822 (the year following the repeal of the duties) 70,000 yards were exported. In 1823 the quantity increased to 2,700,000 yards, the consequence of the new system.—What was the effect in the year that has just elapsed? The export has increased to six millions of yards. I am therefore justified in anticipating that the cotton will outstep the linen manufacture; but although flourishing in nearly the same districts with the latter, it is not driving away the former, but rivalling it in importance."

In addressing the multitude, we must remember to follow the advice that Cromwell gave his soldiers, "*fire low.*" This is the great art of the Methodist, "*fast est et ab hoste doceri.*" If our eloquence be directed above the heads of our hearers we should do no execution. By pointing out arguments *low*, we stand a chance of hitting their *hearts*, as well as their *heads*. In addressing angels, we could not raise our eloquence too high; but we must remember that men are not angels. Would we warm *them* by our eloquence, *unlike* Mahomet's mountain, it must come down to them, since they cannot raise themselves to it. It must come home to their wants and to their wishes, to their hopes and their fears, to their families and their firesides. The moon gives a far greater light than all the fixed stars put together, although she is much smaller than any of them; the reason is, that the stars are superior and remote, but the moon is *inferior* and *contiguous*.—LACON.

BIBLE NEWS.

JUST Published by Thomas B. Wait, and for Sale at the Christian Register Office, and by Richardson & Lord, and Cummings, Hilliard and Co. Bible News: or, Sacred Truths relating to the living God, his only Son, and Holy Spirit, illustrated and defended, in a continued series of letters and inquiries.

"But to us there is but one God the Father." ST. PAUL.
"This is my beloved Son." JEHOVAH.
"God anointed Jesus of Nazareth with the Holy Ghost." ST. PETER.

To which is added a respectful address to the Trinitarian Clergy, relating to their manner of treating opponents.

By Noah Worcester. D. D. Third Edition.

WORDSWORTH'S WORKS.

CUMMINGS HILLIARD & Co. have just published the Poetical Works of William Wordsworth, in 4 vols.

Extract from the North American Review.

The great distinction and glory of Wordsworth's poetry is the intimate converse which it holds with nature. He see, her face to face; he is her friend, her confidential counsellor her high priest; and he comes from her inmost temple to reveal to us her mysteries, and unravel those secret influences which we had always felt, but hardly understood. t is not merely that he admires her beauties with enthusiasm, and describes them with the nicest accuracy, but he gives them voice, language, passion, power, sympathy; he causes them to live, breath, feel. We acknowledge that even this has been done by gifted bards before him; but never so thoroughly as by him; they lifted up corners of the veil, and he has drawn it aside; he has established new relationships, and detected hitherto unexplored affinities, and made the connexion still closer than ever between the goodly universe and the heart of man. Every person of susceptibility has been affected with more or less distinctness, by the various forms of natural beauty, and the associations and remembrances connected with them; by the progress of a storm, the expanse of ocean, the gladness of a sunny field.

The silence that is in the starry sky,
The steep that is among the lonely hills.

Wordsworth has taught these sentiments and impulses as language, and has given them a law and a rule. Our intercourse with nature becomes permanent; we acquire a habit of transferring human feelings to the growth of earth, the elements, the light of heaven, and a capacity of receiving rich modifications of those feelings in return. We are convinced that there is more mind, more soul about us, wherever we look, and wherever we move; and there is; for we have imparted both to the material world; there is no longer any dullness or death in our habitation; but a sweet musick, and an intelligent voice, are the beauty of all visible things, becomes their joy, and we partake in it, and gather from the confiding gratitude of surrounding objects, fresh cause of praise of the Maker of them all. feb. 19

REVISED TESTAMENT.

JUST published by Cummings, Hilliard & Co. "The New Testament of our Lord and Saviour Jesus Christ in which the text of the common version is divided in paragraphs, the punctuation in many cases altered, and some words, not in the original, expunged.

The following extract from the preface will show something of the plan and object of the publication.

The object of the Editor of the "Revised Testament," is to give the common version in somwhat a new form. He has altered the punctuation in a great many places; thereby, as he thinks, rendering the sense more plain and simple. In this respect he has been unsparing, wherever he thought improvement could be effected.

He has disregarded the old division into chapters and verses, and thrown the text into paragraphs and semi-paragraphs, after the manner of Griesbach and several other approved Greek Editors. n order however that all t he advantages may be derived from those old divisions which th were ever intended or able to afford, the chapters and v are here placed in the margin. As to the italicks, tention was to expunge wherever he could without the sense obscure or abrupt; and in other cases to when a more simple and expressive term occurred of expunging are numerous; but he found substituting.

SPARKS' THEOLOGICAL TRACTS.

JUST published at the Counting Room of the Christian Register, (opposite the U. States branch Bank) Congress-street, the NINTH Number of "A Collection of Essays and Tracts in Theology, by JARED SPARKS."

CONTENTS.

Ever memorable John Hales,
Biographical Notice,
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